6; Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

parents and brothers, and with her sisters-in-law was not any brighter. In folk sayings the father-in-law is often referred to as "worse than a dog," and the mother-in-law as a "wicked satan." Her expectations about the treatment on the part of other in-laws were not more cheerful, as witnessed by the folk songs.[13]

When married, she soon realized that "before the husband the wife is always guilty" (*Pered muzhem zhena vsegda vinovata*). And there was no one to whom to complain or from whom to seek comfort. Her own parents and brothers were "far away" or indifferent to her fate, now that she was "cut off from the loaf" and belonged to another family. And if she did not develop an attachment to her husband or to her children, she might have sought an escape from such a difficult emotional situation in extra-marital love affairs; or in fantasies about such affairs. The Great-Russian folk songs are abundant with such themes and often justify these liaisons as a need for love and attachment which was denied to the bride in the home of the husband.[14] Extreme husband-wife antagonism as expressed by murder is occasionally the theme of Great-Russian religious sagas and more frequently the theme of folk tales[15] and of folk songs:

Against my will was I married;
I have taken an evil wife,
An evil one, not to my liking,
Neither in feeling nor in thought.
Lovingly live with her—that will I not.
Across the stream will I go,
Love will I make to the girls.
As for that wife of mine
I will go pray for her death.
Along the bank of the stream
Death, the beautiful, goes.
"Ho there! My beautiful Death!
Turn thee back again, Death!
Make an end of my wife."
Scarce had I spoken—when Death
Began her work with my wife.
Scarce had I time to look around—
Shrouded in linen white was her corpse
Struck was the stroke on the bell.[16]